Yi 2
7394
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Of the passions generally 581
2 Love ——— 583
4 Grief —— 591
5 Anger — 597.
3 Fear —— 601
1 Joy 611
Envy malice —— 613
Lust
~~Dreaming~~ 623

Discuss of the moral [illegible] this
weakness & absence of the passions.

modesty by pronouncing Speeches in public,
~~who~~ before they have capacities to feel or
even to understand them. — But ~~what~~ better,
the influence of physical causes upon the
passions & upon morals, was perfectly
understood by the apostles, & the first Advo-
-cates for Christianity. Hence the many
precepts that are contained in all y: writings
the two principal causes of ~~sin in the~~ excess
in the former & latter, viz intemperance
in eating & Drinking. ~~that are to found~~
~~in all their writings~~. "I keep my body
under (says St Paul) least after having
preached to others — I myself should be
cast away. The abstinence — and bodily
mortifications that are now confined
only to one Christian Church, appear
to have their foundation not only in Antiquity,
but in reason. Science & religion. —

+ The passions ~~tho~~ however different in their nature are like heat & cold - viz: the operation of different degrees of <u>one</u> cause or stimulus on the System. see Dr Brown -

The passions most subject to physi-
-cal influence, & to wh: I shall confine myself
are - Love - Grief - Anger - & Fear. But
here as in a former case, I shall borrow aid from
metaphysicks - morals - & religion — for
they would all be parts of the materia medica,
in the hands of a physician!
I shall first deliver some precepts in my remarks.
There is nothing more to preserve
the equilibrium of the passions than by the
an early education in the principles of religion.
- For this purpose example goes far be-
yond precept in parents & schoolmasters.
- The passions are nearly as contagious as the small pox
or measles, and a boy will never be persua-
-ded to govern his passions, who
has every day before his eyes instances of
the indulgence of them in his superiors.

2 The cultivation of the Understanding
has a great influence in moderating the
passions. Science of all kinds imposes order

upon the passions, but mathematicks bypass this property in a very eminent degree. Such is the influence of ~~Mathematical~~ studies in composing the passions - that the Revd Mr ~~formerly~~ minister of the Catholic Church in this city ~~formerly~~ informed me that ~~he generally when~~ he always made it a practice to demonstrate two or three propositions in Euclid, before he retired to his private devotions. by which means he says his passions & were hushed into peace, & his Understanding alone acted in the presence of the Deity. ——

Who ever heard of a mathematician being agitated by anger - debilitated by grief or by fear - or seduced by the morbid effects of love. Sir Isaac Newton saw a large collection of his papers on which were the calculations of a life time in a flame occasioned by his little dog jumping up upon his table & overturning his candle upon them, - without ~~a single~~ an emotion or expression of anger. His only

Our country has furnished two illustrious examples of the influence of mathematical studies in composing the passions in general Washington & Lt Rittenhouse. They both had strong feelings, but they were subdued by y early attention to mathematics.

+3 That degree of excitement of the system which is produced by high health, is friendly to the regular action of the passions. The absolute dominion which the Indians possess over their passions, & even emotions is much favored by their mode of life. Hence the European & Indian is always ~~debilitated~~ debilitating a dying Sonetto to a fresh mistress every day, and sheds floods of tears as he retreats after a refusal from each of them, the Indian views the whole sex with equal indifference, and disdains to acknowledge that he has ever felt for a moment a predilection for any One of them. There is the same difference between persons in highly civil.d & savage life in respect to several other passions ‡

words were " O Diamond - Diamond - little
dost thou know, the mischief thou hast
done thy master ". — ~~This remarkable proves~~
~~But big Ambition, mastic passion toward~~
~~explain Love, but the was 93 years of~~
can empire - over his mind, was not con-
-fined to his passions. His appetites were
under equal subjection to his reason - of
this - I shall give you a proof when I come
to treat of another Subject. — +

I shall proceed to the particular passions
that have been named.

Love

The excess of this passion - alone constitutes a
disease. - It shews itself in great irritability of
the system, especially of the face, - hence the
facility with which blushing is excited in persons
who are in love - a perpetual talking,
or silence upon the Object beloved - sighing -
- want of Sleep - and a predilection to solitude,
& moonlight. - La Bruse - who

+ but which deserves to be attended to "If a wo-
= man retires to devote herself upon the
presence of a man in company, it is a sign
she loves him. If she receives him without
this ceremony she is indiff^t to him." Love
produces ~~a sudden change~~ in the behav^r
of both sexes. It makes women awkward,
but polishes the manners of men.

seems to have viewed the minds of both sexes with a microscope - says that love discovers itself by one or more symptoms which is peculiar only to women. "It is (he says) equally a sign that a woman loves a man whether she keeps her eyes constantly fixed upon him in company, or never looks at him?! He adds another which is more equivocal + Love has been called Birdlime. It has aimed the happy purpose of bringing the sexes together it ceases to be a painful - distressing - or dangerous disease - But where it has been unsuccessful - it produces Dyspepsia - Hysteria - fever - Hypocondriasis - Insanity - madness - suicide & death. One of the most accomplished foreigners a Mr Galvan who served in the American Army during the late war, put an end to his existence by discharging a ball from a pistol thro his head in consequence of being refused by a lady of great beauty &

Acomplishments in this city. She left a short paper on her table on which concluded with the following words "Fortunate lovers will blame me - Unfortunates lovers alone will pity me!" — I mention this fact only to shew the importance & danger of this passion when it is opposed by disappointment.

[There is a singular fact in the history of love which deserves to be mentioned, and that is, - after the passion is completly formed, the object beloved is seldom or never the subject of a Dream. - The late Rittenhouse Mr B: informed me that an during seven years attachment to ~~an~~ ~~his~~ amiable Woman who afterwards became his wife ~~life~~, ~~prudent~~ ~~amiable~~ wife, he never once Dreamt of her, & yet he never passed a day during this time without thinking of her with desire & affection. But what is still more extraordinary, ~~the~~ a person in love can seldom recal to his mind even when & absent from his mistress ^ face or awake a vivid idea of ~~the~~ her person,

From the ~~fountain~~ ereupity of miniature pic-
-tures among lovers † Falconer has availd
himself very happily of this circumstance
in his inimitable poem of the Shipwreck.
-here he makes Palemon - the hero of
his poem ~~to say~~ while he was expiring on
a beach on which he had thrown by the
waves. Speaking of his mistress to one of
the crew who attended him ~~to~~ to says.
"Lo! her bright image pendent on my neck,
"So all Palemon ~~both~~ rescued from the wreck,
"Take it - he say, - when panting in the wave,
"I struggled life, & this alone to save. -

Altho' he can describe them from memory in
the most exact manner. + Does the constant
exercise of the △ upon this idea
this cast into the memory, [illegible] in
indue a [illegible] ability in that part of the brain in
which it is seated, & this power into revival Until the
reach of the imagination to call it forth? It
is very remarkable that this difficulty
body has been refreshed by sleep? —
of recalling the idea of an absent mis=
=tep in the sleeping or waking state, is
never felt in the beginning, or in
the decline of the passion. J—

It affects all both Sexes & all ages.
General Lee informed me that in trav=
=elling thro' Bulgaria on his way to Con=
=stantinople — he came to a village in wh.
he enquired what curiosities they had in
their town. The innkeeper told him they had
a man of 112 years of age in the neighbourhood
& pointed to the house where he lived. The
General came to the house & found an old
man seated at the door. Upon asking
him his age, he said he was upwards of 80.

† Its proximate cause is excess of motion in the Brain, & of action in the heart. —

"so I expected said the general to have heard you were 112" - "Oh no" said the old man "it is my father's age" "& where is he said the general - "he is gone abroad - & I dont care where he is - for he has lately interposed his authority & prevented my marrying a fine young girl" Here the poor old man burst out into a flood of tears, & could say no more. —

This passion is very apt to affect boys & girls at a very unreasonable part of life. - Its remote causes are idleness - and the reading of novels & romances. - It is much promoted by the sexes living in the same house with each other. Hence the common saying, put two broomsticks in a house together, & they will make love to each other. —

The cure of unsuccessful love consists in the following remedies. —

+ To know when a fever is occasioned by love, or encreased by it, the pulse shd be felt at the time the name of the person supposed to be beloved, is mentioned, or ~~the the person be~~ the person brot into the sick room. By its change as to fulness or quickness the cause of the fever will be discovered. It was by detecting love as the cause of a fever, that Hipp: derived the greatest part of his fame in Greece.

1 where there is much fever - sighing - or difficult respiration - Bleeding & blistering have been found to be very effectual remedies. - The Prince of Condè was cured of a fever by bleeding & blistering at a time when he was passionately in love with a fine woman whom he expected to marry. When he recovered, he complained to his physician that he had drawn off all his love by his blisters & bleedings for that he now felt no more affection to his mistress than to any other woman. I have known a case nearly similar to this in a former citizen of Philad.a +

4 The company of the person beloved should be carefully avoided. A voyage or journey sh.d be recommended in this case, for Absence has been justly stiled "the tomb of love". - The company of strangers by checking all conversation abt the person

[turn over]

beloved, prevents the passion being cherished by ~~indulging it by~~ conversation.

2 Ovid advises what he calls "the Linam Amicam" or a second mistress. This is a foreign remedy for love. As fire drives out fire & pity pity – so love expels love. The ardor & sincerity of former attachments are often called in question from the sudden suspicion of a return to a former mistress. But it is natural – & frequently arises from the Vehemence of an unfortunate passion which admits of no other cure. –

3 The same master of the subject of Love Ovid advises an unsuccessful lover to find out & dwell upon all his mistress's bad qualities, or defects in person, or accomplishments. If she has a coarse disagreable voice, press her to sing, or if she touches a musical instrument clumsily, beg her to expose herself by playing upon one.

Ovid 2 p. 588

V 6 Love is cured by exciting a more powerful passion in the mind.

4th "Ambition (says Rochefaucault) "

mends love, but love cures ambition."

We sh? therefore endeavour to excite this passion in the minds of our patients under the

purpose of disapp? love. —

Resentment lastly likewise often extinguishes love. — It should be excited, & inflamed if possible against the person beloved, or his friends. [illegible] this passion [illegible]

Grief is implanted in our natures for benevolent purposes, viz: to prevent by vigilance & prudence all those evils which occasion it by depriving us of our relations & friends. It excites too more earnest desires after a future state of exis-tence, & of course prompts us

5 as hope & love Don Quixotte says are born together, so they can only die together. Uncommon pains shd be taken in curing love, to extinguish the least spark of hope of in the breast of a lover. V — The next passion is + — — Grief.

The nature of our profession will require us frequently to witness this passion. It is therefore necessary that we shd understand its symptoms & cure. V

It sometimes produces Syncope & Asphixia, - But it often produces fevers - Dyspepsia - Hypond: - Catalepsy - mania - death. - Dissections shew the heart to be affected after death by congestions - inflamm: & rupture of its auricles or ventricles. V

Instances of sudden death, & of all the diseases which I have named from Grief are very frequent in the annals of ~~D: Smith~~ Medicine. ~~Do frequent than~~ Bad crimes & cruelty of ~~Death, should be imparted gradually~~

to seek for proofs of its certainty
from reason & revelation.

V Emmonville is preserved the armor of
the friend of Henry IV who passing by the
street in which the his beloved Master &
king was murdered was so affected with
grief as to die the next day. Vol. I p: 104
Tears are the usual signs of grief, but =

E we see the same thing in Hemorrhages.
In debility ch w: bodies on deliquium animi
the blood ceases to flow — But returns at
a certain degree of debility.

may there not be a weeping — as well as
a sleeping point in the System?

in his travels relates 591 a that at V

~~Tears are the most signs of Grief. But those~~

are degrees of it which do not ~~discover~~ themselves

by these Signs. / Psammenitus one of the kings

of Egypt ~~was taken prisoner by Cambysis~~ he was

was taken prisoner by Cambysis

his son - daughter & Servant, soon after their

captivity, the king beheld his daughter sent in the

habit of a Servant to draw water. This sight

drew tears from his attendants, but moved

no emotion in the king of Egypt. Soon

afterwards - he saw his son conducted to a

place of execution. This sight he likewise

beheld with a tranquil countenance -

But his Servant next appeared before his

eyes among a number of captives. ~~He~~

~~beheld~~ This was ~~a direct~~

abstraction of the mind from

stimulus to his system. He wept ~~a long~~ for

the first time at the ~~sight.~~] = Intense grief

seldom discovers itself by tears immediately,

and even till a certain degree of

~~after the event~~ ~~in direct~~ debility ~~is~~ takes

for Below it tears ~~prevent~~ to flow. State of the System

place. Such is the ~~excitement~~ produced by its

+ The Mind in the first instance labour'd
Under a Species of Mania.

‡. I once heard a ~~woman~~ Lady reproach
herself with insensibility for having slept soundly
the 3rd night after she has lost
her only Son. — ...

first operation that insensibility takes place to hunger - cold, as well as to the pain of the bereavement. - I have heard of the behaviour of persons under the deepest affliction from the lips of a relation being attended with circumstances that have called the reality of their grief in question. A Gentleman in London who had lost the wife of his youth, on whom he doated, spent the evening after her interment at the theatre, & appeared to enjoy the entertainment. & For three months he continued to partake of the amusements of the town - after which he fell into a deep melancholly, & has spent the remainder of his life in a single state, deploring the loss of his amiable & beloved consort. † —

Wakefulness generally attends this ~~state of grief~~ ~~Traces of~~ ~~existed~~ grief, but ~~when~~ these are ~~the~~ degrees of grief which produce ~~a torpor, or when it is wanting, there is~~ a propensity to natural sleep. ‡ Inquire the

V [One of the most sensible & enlightened men upon philosophical subjects ~~[Mr Jefferson]~~ that ever I conversed with, once ~~xxx~~ asked me "what was the final cause of this passion, for that he could see use it, but to torment the living unnecessary; without benefitting the dead". It could have answered the question; but it would have been in a way that would not have satisfied him, for he was a disciple of Helvetius & Mirabeau.]

~~Would~~ would be foreign to ~~this~~ the subject of these lectures or I could answer this question by deducing proofs from it of a future state of existence, and it might be shewn further that it is ~~of the~~ a kind of an immense harvest of ~~pleasure~~ social & domestic happiness]

cause of this fact formerly. It is owing to the stimulus of one idea wearing the system down to the point of sleep. ~~I~~

I've come now to the remedies of Grief.

2 The late Dr Stonehouse ~~made it practice~~ printed at his own expense, an addition of a little book entitled "the manner" written by a Dr Grosvenor ~~of~~ a copy of which he sent to the mourners of every patient he lost. This book is short - sensible - and written in a masterly style. It derives all the consolations it offers to the afflicted from Christianity. I think I have seen very happy effects from it among the afflicted from bereavements by death. Where this book cannot be had, = a physician should from his own resources endeavour to compose the minds of his patients by suggesting to them the comfortable hopes which are inspired by ~~the promises of the gospel~~ revelation. Discussion beyond the grave, These apply in all cases, but

V Let us in a more especial manner
disarm grief from this cause, of that
which gives it its most poignant
anguish, viz: the dread, or the belief
that the persons beloved & lamented, have entered
upon a state of endless misery. A
clergyman in New Jersey told me that he
had attended in his congregation a woman who
refused to be comforted, & finally
died of a broken heart in consequence
of her belief that her
of ~~the death of a~~ Son who suddenly was cut
off in a career of unlawful
pleasure, ~~the grief he died more~~
chiefly from her belief that he was
doomed to endless torments. To
obviate the effects of distracting error
the mind, let us ~~persuade~~ to persuade
our patients by this tenderness

afford the most relief in that grief which is generally most keen - viz: that which is occasioned by the death of Children. If there was no other reason for visiting the relations to the patients we hope, than the benefit we receive from going into the house of mourning, it would be cr'o to recommend the practice. But we shall profit by it as physicians. we shall thereby a Consciousness of having done our duty, - we remove any prejudice, or contradict any calumny that may have arisen concerning the effects of any of our medicines - we hear now & then useful facts concerning the last stage of the disease, or the appearance of the body after death, - and we lay a foundation for the future confidence & attention of our patients - for I think I have seen physicians get more credit by such well timed sympathy, than by they would have gotten

For this Offspring, that the Deity feels an infinitely greater regard for all his Children, ~~and~~ that all his attributes are interested in limiting the duration & degree of future punishment, and that none of his creatures ~~will ever~~ can suffer more pain hereafter than is necessary to fit them for the great end of ye existence which is Ultimate eternal & perfect happiness.

3 The Christian religion to be worthy of its author, did not supply a remedy for every disease of the mind. — But what remedy ~~is~~ does it afford equal to the anguish of a heart torn with the belief that a child is a part of ourselves has begun a course of suffering that exquisite

by saving the patient whose loss they deplore
from the most eminent danger of death.
The earlier these visits are paid, the better. Why long delay? Why risque grief by a postponement
3 of them? In England it is common to remove the
survivors of a departed relation, to another
house, or another part of the country as
soon as the person dies. But this is inadmissible in this country and by no means
proper in any country. The disturbing effects
of association from the room - clothes &c of
the deceased may be prevented, as with a the privacy of a physician,
by an early familiarity with them all - for association
supposes a departed idea revived by a present
one. The custom of near relations following
the body of the deceased to the grave should
at all times be prevented. turn over
5 When there is an absence of sleep from
Debility, below the sleeping point, which
sometimes comes on after the first
transports of grief are over, Opium
should be given every eight. I have

is never to end? — I answer none — of course — the 2nd belief is erroneous, & should be rejected as a part of the pagan religions which has in this, as well as other instances mixed itself with Christianity.

= 4

It would be useful to remove the body of the deceased friend, or relation as far as possible from the view of the person who is the subject of grief. Grave yards in a city, or in public places, are highly improper. They renew & perpetuate grief, unnecessarily, or they create insensibility to death, &

have seen the happiest effects from its use in many cases. —

6 After the first few weeks of grief are over, great care shd be taken in the intercourse w: the persons under affliction from the loss of friends never to mention the name or any circumstance that can revive an idea of the deceased. Such the conversation shd be upon general subjects — but it should never tend to mirth — or even to cheerfulness. — Even a pleasant anecdote is sometimes an insult upon recent grief. — It is indeed like the mingling of vinegar & nitre or of an alkaline salt (as it ought to have been rendered) to a heavy heart. It is stimulus out of all kind of proportion to excitability. —

7 If a fever should occur which it sometimes does, the usual remedies for fever shd be administered. If Dyspepsia, or Hypo:- the same remedy formerly recommended in those disorders. —

a criminal indifference to human
dust — The patriarch Abraham understood the
former of these principles in
the human heart — hence we
read that when his wife died, he
refuses to inter her in the sepulchres of
her ~~enemies~~ the sons of Heth ~~to~~
but entreats them to
sell him a piece of ground, that
he might bury her out of his
sight. ∓ genesis XXIII. 4. Return to p. 595

5.

V It has been divided into 3 grades
viz Anger — Rage & Fury — the last is the
most violent grade.

∓ ~~In Persia they bury at night only~~
∓ In China they inhabit the Jews by bringing out
out of their towns & thus
obviate ~~grief~~ expence & unnecessary
grief. — ∓ In Persia for the same purpose, they
bury only in the night.
∓ among the ancient Jews the

Of anger

This passion like that of love ~~& grief~~ was implanted in ~~man~~ in the human mind for wise & necessary purposes. It is ~~very~~ injurious only in its excess. ~~It~~ excesses in degree & duration are happily forbid: in the two following precepts of ~~Christ~~ St Paul "Be angry & sin not" & "Let not the sun go down upon ~~your~~ thine anger."

The effects & symptoms of anger upon the system are according to its degree, or the excitab: of the System ~~&c~~ It is both a direct, and indirect Stimulus - As a direct Stimulus ~~they~~ They all determine the blood to the brain - prod: turgescence of the vessels - fulness & Redness of y: eyes & face - Epistaxis - increased Secretion of Saliva - which is discharged by foaming at the mouth - great volubility, or suspension of Speech - agitations of the fists, & a stamping of the feet - uncommon

grave yards were always ~~ordered~~ ordered 2000 Cubits
from their Cities, ~~and~~ The Sepulchres or Vaults of the wealthy
were ~~placed~~ in their gardens which were likewise
~~laid~~ placed in the right of their citys. This fact ⊙
later
+ I have ~~called~~ ascribed these symptoms
~~the~~ an excess of Stimulus, or to indirect debil-
-ity. Perhaps ~~they~~ they may in some cases
be owing to a defect or Abstraction of
Stimulus from the fear which is some-
-times Combined with anger. —

‡ His words are "It is good in
anger as in a fever, to have the
tongue kept clean and smooth" and
this is always best effected by Clysters.
Bishop Horn
Another divine advises vol: IV p: 252
⊙ will ~~render~~ render not only more credible,
~~even more~~ but more intelligible the
Account given ~~by~~ in the new testament
of the agony of our Saviour being in a gar-
-den, and his tomb a Sepulchre in which
no man ~~had~~ had laid. relam to ‡

Strength of the body - convulsions - hysteria - apoplexy - Death. ~~when anger acts on the~~ sometimes ~~indirect~~ it proceeds from ~~faintness or hysteria~~ quick & difficult breathing - sickness at Stomach with ~~vomiting~~ a pukeing of bile - faintness - Syncope - asphixia - death. +

The remedies for this ~~disorder~~ disease in the passion of Anger are religious - moral - & physical. -

1 a Sense of the ~~unreasonableness of~~ wickedness & folly of the passion in ~~its~~ excessive degrees.

2 a Sense of the repugnancy of it to decent & liberal manners. - The term Gentleman implies a command of this passion above all others.

3 A celebrated divine recommends to a person disposed to cherish unreasonable anger ~~not to speak when they are angry~~ always to repeat the Lord's prayer before they speak, or act under the impulse of this passion. To persons who

4 opposing to anger other passions which
~~decompose~~ destroy it. ~~The Mother of Achillis~~ Thetis
~~was~~ composed ~~of~~ the anger of her son
Achillis by love. Fear likewise is
an Antidote to Anger. A gentleman
in England married a woman of large
fortune, ~~last~~ who had a most turbulent
temper. In his way home ~~with~~ to his bride,
one of his horses became a little ~~stonely~~,
upon which he drew his sword & run
him thro the body. This instance of
extravagant & cruel anger (which was
altogether affected) terrified his wife in
such a manner that she never discov-
-ed any marks of this hateful passion
during her ~~union~~ connection with him. —

It is very remarkable that persons
of irascible ~~disp~~ tempers seldom discover

cannot, & will not follow this advice, we may recommend to them before they speak or act always to count twenty. —V

5th In that species of anger in which the system is highly stimulated, (which is always the most dangerous) I have heard an intelligent farmer say that he has seen a large draught of cold water, give an immediate check to the passion, & in a short time produce composure and tranquility of mind & body. The good effects of this remedy may be ascribed in part to the time gained for reflection, as well as the debilitating effects of the cold water.

6th I have often seen a bucket of cold water thrown upon two angry dogs engaged in a close conflict, immediately part them with signs too of calmness in both of them. I have lately heard of Perhaps the same remedy might be equally effectual when applied to an

their angry passions in the presence of their Superiors. —

It is of the utmost consequence to escape from the sight or presence of an offending Objet, or person as speedily as possible. I once saw a British officer receive a grop insult from a London merchant at ~~the~~ dinner. The officer immediately retired from table, without making any reply, and after an absence of ten minutes returned with a pleasant countenance & finished his dinner. He took no other notice of the affront, for he had given many unequivocal proofs of his courage during the war before last at the famous battle of ~~in~~ Germany. I have seen an injury treated with more contempt.

V M Ballonius says vol: 7. 296. that fatigue & thirst dispose to anger, they shd therefore be avoided by irascible persons. & also many things that excite

~~homeless~~ 600

angry ~~man~~. turbulent Servant Girl.
Yesterday a Mob dispersed by a fire Engine
Blazing on them in Portland
7 ⊙ Dr Rush does not say he has seen hy-
-dry or irascible diathesis effectually cured
by a milk & vegetable diet. For this
reason
8th Wine & ardent Spirits Ought be avoided by
such people. It was after drinking wine K.
Alexr slew his beloved Clytus. most of the
horrible Consequences of anger in Society
are occasioned by the intemperate use of
strong drink. —
9 In that species of Anger ~~produced~~ attended
~~by the indirect stimulus of the passion~~ with fear,
opiates might probably be administered
to advantage.
10 ⊙ Persons who are subject to anger should
avoid speaking loud when under the influence of this passion.
also the use of ardent & fermented liquors.
~~in the new Jail~~ To prevent it upon all
11 ⊙ occasions, no criminal is permitted to speak
loud in the New Jail of this city. V

V Dr Brambilla relates the case of a soldier in whom fear produced a high fever & a mortification of a sore that had been produced by a Blister on his leg. Arnold Vol: II. p 152.

V Besides the effects of fear ~~upon~~ which have been mentioned, it has a singular operation on the hair. It makes it rise from its natural to an erect state. Virgils and Shakespeare both ascribe this phaenomenon to fear. 2 I have heard a well attested fact of a man whose hair became grey in one night, from being terrified by a body of rats. I've several cases of same kind I saw in Ireland 3 Dr Rush informed me that he saw a Gentleman in Portugal who was bald, who lost all the hair of his head in a few hours by the fear excited in him by the great Earthquake which destroyed the city of Lisbon. —go to ~~O~~ over leaf

p 163

Fear

There is so much evil & Danger in our world, that the passion of fear is implanted in our minds for the wise & useful purpose of defending us from them.

The disease of this passion consists in its excess upon proper, and its existence upon improper occasions. —

The improper objects of fear are Ghosts - darkness - certain animals such as cats, rats & insects Spiders, & the like. There is also a dread of sailing & riding in some people, which amounts to a disease. —

The proper objects of fear are Sickness & death. -

The effects of fear on the system are paleness - tremors - quick pulse & respiration a short cough - Globus hystericus - a copious discharge of pale Urine - Diarrhea. Sometimes an involuntary discharge of the faeces. aphonia - convulsions - syncope - asphixia - Death.

† It belongs to the passion of fear to suspend the exercise of all other passions. A panick struck Soldier in retreating after a defeat, often leaves his best friend, & sometimes even a brother on the field of battle without making one single effort to save his life. This passion (strange to relate) is superior even to the fear of death. The Chinese in flying from the Tartars, after a battle threw themselves into a river & perished, to avoid death from the swords of their enemies. The many cases of Suicide arise wholly from this predominance of fear over the pains of death.

Sometimes this passion rises to such a degree as to produce a temporary insanity.

Constitutions most subject to fear, are frequently most addicted to cruelty.

It is contagious in a very great degree. Sometimes it combines itself with guilt when its effects are truly terrible.

To prevent
To ~~the~~ ~~conduct for~~ improper fear the
utmost pains shd be taken ~~to~~ in the educat.n
of children to inure them to darkness by
compelling them to go to bed alone. I suppose
there is a natural association between fear
& darkness, & therefore more than common
pains will be necessary from the influence
of reason, or parental authority to dissolve
this connection between them. Servants
shd be banished from families who terrify
children ~~to~~ with the fear of ghosts or hobgoblins.
— If it shd be necessary to work upon this
passion while it is the only active one in
their ~~minds~~ minds in order to govern them,
we may substitute to imaginary evil the
name of a chimney sweep. The fear of these
~~in~~offensive & degraded part of our species will
~~fear~~ wear away of itself without leaving
any bad habits behind it. —

Should there unfortunately be a
confirmed, or acquired fear of a cat or inanimate

I have known two instances of persons suddenly detected in stealing falling down on a floor - the one into convulsions, & the other into Syncope. The last wd probably have died had he not taken Laudanum & other stimulating remedies. This fact may serve to explain the account given of the death of Sapphira in the new testament. It is commonly supposed that her death was inflicted by St Peter as a judgment on her for lying. I am disposed to believe that she died only in consequence of a sudden paroxysm of fear from being detected by the Apostle, and that it did not depend on a supernatural cause.

or of water, ~~or of riding~~ or riding of it may in all cases be cured. Its continuance marks a defective education, or a ~~fondness~~ vicious for being distinguished, or singular as to diminish those weaknesses rather than cease to be of Conse-quence in company, or the subject of Conversation. —

There is no fear of this kind but which may be overcome by resolution & habit. Of this Peter the Great of Muscovy has furnished us with a remarkable example. He was born with a ~~fear~~ Hydrophobia, or Dread of water. As he early formed the idea of visiting other Countries he knew this weakness would prevent his crossing waters which would lay in the way of his travelling. He therefore ~~commanded~~ commanded his servants to throw him into a boat when he had occasion to cross a river. At first he lay in a state of Syncope

+ There is a certain fearfulness of disposition which ~~is not to be~~ a source of great unhappiness to the person who labours under it. Dr Johnson has described it admirably in a paper in his Rambler. The late general Lee used to say "such persons resembled a horse he once rode that was always looking out for something to frighten him at". These people live under a perpetual apprehension of some distant & probable evil. I know of no cure for this disorder of the mind, but the presence of actual evil — for such persons are taught by ~~real~~ misfortunes that real evils are less terrible & insupportable, than imaginary ones. This extends perhaps to all the evil of this kind, & probably in most cases to death itself.

I have known the influence of good education in eradicating a timid disposition from children much assisted by the cold Bath. —

in ~~the~~ a boat, till he reached the opposite shore - after a while he endured the sight of the water in the commotion - & finally he overcome all the fear of it, so as to accomplish his travels over rivers & oceans with as much pleasure to himself, as he did advantage to his subjects.

The fear of sickness, ~~death~~ appears to arise from excess of excitability in the system. -

To obviate this the first remedy is

1 just Opinions of the moral government of the world, and a firm reliance upon the goodness and power of the Supreme being. "I fear God (said the celebrated Paschall). I therefore know no other fear." These principles should not prevent our recommending such remedies as invigorate the system. Generous or a low according to the nature of the ~~fever~~ disease - and gentle exercise - with cleanliness Sickness, a wonderful effect in fortifying the mind against the fear of sickness.

by Dubincourt

Among other Arguments ~~that be~~ used to
banish this fear, I remember one of
them is an assurance to his reader that there
is much less bodily pain in dying than is
commonly supposed. ~~After reading this work~~
the truth of
this opinion; I have frequently inquired
of my patients in their last moments, whether
they felt any pain, & have often been assured
by them yt they did not. In many persons I have
seen death steal upon the system with all the
calmness & perhaps pleasure of Sleep. The late Dr
Wm Hunter's last words to his friends were
"I wish I had a pen & ink & were able to write,
only to record how pleasant & easy a thing it is
to die". ~~Voltaire~~ -
~~Voltaire~~ - Voltaire tells us that Lewis the 14th.

The fear of death can only be overcome by a firm belief in that Being who has given a proof by his victory over death in his resurrection from the grave that all his followers shall finally be made to share in that triumph over death. But a delicate habit even under the influence of this belief, is sometimes made to tremble under the apprehensions of approaching dissolution. To remove the fear of death, let us recommend to our patients rational & sensible books, such as Shirlock, Drelincourt & some others. The best book I have ever seen on death is written by a French divine of the name of Dubincourt. It is entitled "Consolation against the fear of death".

3 There is one thing which contributes much to mitigate the fear of death and that is frequent escapes from it. A woman seldom dreads death from child-bearing after bearing one child. An old soldier after escaping death in 20 or 30 battles does not possess more courage than a young one.

said on his death bed to his attendants "It is not so hard a thing to die as I expected" ✕ The historian adds to this anecdote, that "all persons die well who die in company!" Upon this acct: persons in their last moments should not be deserted by their friends. - Man is more a coward when a Alone, than when in company - for bravery is unnatural to man, & is always more or less an acquired quality. Soldiers are most brave, when they fight in the sight of the most spectators.

In the last stage of all disorders, Opium has a wonderful effect in lulling the fear as well as the pangs of death. I have seen many instances in which it has produced a composure that has been delightful in the last hours of life.

~~Raising the head & trunk of the body~~

~~Gen~~ and ~~Gen~~ - the late General Butler who fell in Gen St Clair's battle with the Indians, said the same thing to Capt Semple from whom I rec'd the information, & added, ~~with his last breath~~, that "he felt as if he were falling a-sleep." In the last stage de- retirom about to -ty

He only learns to believe that ~~there~~ there is less danger in a battle than a young Soldier is disposed to expect - for every escape he has met with is a pledge for his future safety. - what satisfies me of the truth of this opinion, is that I have observed old officers & Soldiers to be as much afraid of death from sickness as other men. ~~+~~ go to p: 610

To overcome the fear of death in Soldiers previous to a battle the following remedy has been found useful. Viz.

To impart a certain stimulus to the body. This has been done, by the motion of the body. A British Captain who served under Prince Ferdinand in the last German War, informed me, that it was a standing order of that great General to his troops never to receive an enemy in a standing posture except they were under cover for from the faithful executing of this order much of his success was

† [John Hunter always took 20 or 30 drops before he began to speak in public.]

v By holding the breath.

derived in all his battles. It is from the impetus ~~given~~ given to this passion by motion that the spectants are generally victorious in ~~all~~ combats of every kind. 2 By filling the stomach with food. ~~Altho'~~ the Duke of Mal:-borough wished for Scotch troops ~~with~~ whose stomachs were empty, yet I believe the troops of all other nations fight best with full bellies. 3 By the stimulus of Opium & Ard't Spirits. The Turks always give their Soldiers, the former, & the British officers the latter stimulus ~~before~~ at the beginning of a battle. 4 By music. The Trumpet. the fife. & the "Spirit stirring drum" ~~& other~~ of ~~Shakespeare~~ Shakespear, by their mechanical effects upon the ear all contribute to ~~inspire bravery~~ banish fear from the minds of Soldiers. Vocal music sometimes has similar effects. The Duke of Monmouth's troops were led on to battle at Bothwell bridge with their psalm books in their hands. Sir Wm Hope it is

5 By opposing to the fear of death, the fear of shame - the love of glory - or the fear of certain death, to that which is uncertain.

Men are often brave only because the dread of shame is more painful than the dread of death - hence 9 out 10 of all the duels W. Ch. are fought are by men of doubtful, or disputed courage - & hence too regiments W. Ch. have been disgraced in a battle, generally performed afterwards the most gallants exploits. The passion for glory often eradicates every principle of fear from a young Officer. To be lamented two or three evenings in a box of a theatre by the ladies, - to be praised in a newspaper which dies the evening after it is published - and to be remembered in a bumper of wine by a Corps of Drunken brother Officers once or twice at the table of head Quarters is a reward that takes away

said produced a temporary frenzy of Courage in his troops before the attacks of Bunker hill by ~~singing~~ first belonging to the boats which contained his troops to come near to the boat in which he sat, & then by singing to them, an animating ~~that the famous~~ war song.

"Why soldiers why,
Should we be melancholly boys? — resentment
"Since our business is to die!" excite hope

By using a word, or words which ~~excite~~ or some predominating passion upon the onset of a battle.

The troops of Cyrus Xenophon tells always made the Air resound in the beginning of a battle in the cry "of Jupiter our Deliverer". The Duke of Bragança effected the revolution of Portugal by making his troops believe the night before a battle that he had seen Apparitions of Saints in a vision from heaven. Perhaps the famous vision of Constantine of a Cross with the inscription of "hoc signo vinces" was only a deception contrived by him to inspire confidence in the minds of his Soldiers. The words "Lares & Penates" were

the terror of being blown into a thousand pieces upon a forlorn hope, or of expiring upon a bed of honor in the field of battle. — The late King of Sardinia substituted the fear of certain — to that of certain death, and by putting his new troops in the front of a battle, and commanding his veterans to fire upon them if they offered to run away. —

1 + That he should never think of death. Officers & Soldiers seem to be aware of this fact — hence they find they have more levity in the time of war than in the time of peace — all that gaiety of life which is so much admired in civil & even which they spread thro' all the circles in they mix is purely hypocritical. It is artfully contrived to banish the fear of death by keeping them from thinking. +

the cordials of the Roman armies before a battle. I think the remembrance of the scenes of oppression & cruelty which followed the Surrender of Fort Washington in New York, contributed not a little to overcome the natural fear of death in the American Soldiers in all the battles that were subsequent to that me- -morable event.

There are three other circumstances wch are necessary to banish the fear of death in a Soldier. 1 That he shd have no wife, parents - nor child - nor that he should be a fugitive from them all. - I have heard of several brave men who had families who have confessed that the remembrance of them in the day of battle always exasperated their courage.

2 It is necessary that a Soldier should be in order to have no fear of death should be very stupid or very wicked. The Turkish - Russian & British Soldiers are said to be the bravest troops of the world. The reason I believe is, the two former are the most stupid & the last

I knew
+ a sensible officer in the Dutch ~~Army~~ Navy
~~Army~~ of a Mr Dalby I who was so much
impressed with a sense of the advantage
of having Soldiers of profligate characters
in preference to all others, "that he said
if he were to fight to battle for the
empire of the world, he would draw
his recruits from a Goal. His first
or most invincible
line he said shd be composed of murderers.
His second of Horse breakers, & his 3rd of pick-
-pockets. Such a crew he said would be
an overmatch for all the same number
of the best picked yeomanry in the World."

It has been said towards when
compelled to fight are the bravest of
men - true & owing to the high spirits
of the line of life predominating over fear
of death.

the most profligate wretches upon the face of the earth. +

From this account of the profession of arms, it appears that war however natural to man is contrary to sound sense & right reason, & of course to philosophy & Christianity ~~equally~~ ~~holy~~ ~~unphilosophical~~

I beg pardon for ~~introducing~~ applying philosophy, ~~on the laws of the animal economy~~ to the dreadful purpose of destroying human life. My business here is only to teach the art of preserving it. my only design was to illustrate a principle of the animal economy by shewing how much the passion of fear may be controuled by physical causes. —

~~many of the observations that have~~
~~Physicians & Clergymen~~ The Physicians & Clergymen ~~have made of the advantage of preventing~~
~~the fear of death to which~~
~~the fear of death in a soldier~~ ~~apply~~

~~to Physicians~~, ~~whose~~ they are exposed visiting persons in ~~to dangers from~~ dangerous contagious diseases;
~~by the following means.~~
~~Both these are powerful other antidotes~~

to fear which belong exclusively to our profession, and which I shall briefly enumerate.

1 Never to use smelling bottles - or preventatives of any kind in a sick room, nor in any other place, if where there is a difficulty of procuring them or a risk of forgetting them. The want of them from either cause, produces a sudden paroxysm of fear which always predisposes to infection & death. This caution will not prevent a due accommodation of the diet to the nature of the prevailing Epidemic, for this will not be hard to procure, & the calls of appetite or the laws of habit will prevent its being forgotten.

2 To be constantly employed. Fear

Joy

This emotion is so short lived, that when it does not produce Syncope, or death it seldom injures the constitution. The business of a Physician is to moderate it, by preventing its being imparted too suddenly, especially when the System is in a very excitable state from sickness - fear - or Grief. - There is a circumstance accompanying this emotion described by Bruce when he arrived at the long sought head of the Nile. He tells us that he felt an uncommon thirst which he gratified by Drinking the health of his King George 111d; and his mistress in the purse fountain of that celebrated river.

Laughter

The excess of ~~Mirth~~ Laughter has induced death in two instances - In ~~Two~~ Chrysippus one of the ancient philosophers, and in one of the Popes. In the latter it was induced, while he was sick, by seeing a tame monkey put on his sacred pontifical Habit.

Cure. Fear, or counter passion. Pinching. Cold water.

like love is often the child of Idleness.
Where business does not give constant
employment, & where reading will not
divert
~~fix the~~ abstract the attention from
gloomy reflections, a Physician shd
employ his mind in some difficult
study, - in writing, - drawing, - or in
compounding medicines for his patients.
3 To obviate the fear of death during the
prevalence of a mortal Epidemic, a
Physician shd divest himself of all
desires of making money, or profitting
by the calamities of his fellow citizens.
- This will give a magnanimity & an
~~intrepid~~ energy to
his mind which ~~tho~~ the desire of
wealth can never inspire. Dr Patrick
Rusel gives the same advice to
Physicians who attend patients in the
Plague, & he appears to have

The passions of envy & malice ~~exert~~ more a pernicious influence upon health - ~~they seldom appear in the outward parts of the body~~. Like while the passions that have been described resemble the ~~spasmodic~~ diseases in which there is great morbid ~~cause~~ of action, ~~this~~ envy & malice resemble the weak & chronic action of Hypochondriasis or Hypochondriacal ~~Dyspepsia~~ in which there is a defect of ~~action~~ in the system, ~~and in consequence of this an deficient~~ ~~deficient~~ action of the vital powers. ~~They~~ "Envy is said to induce rottenness in the bones." ~~are especially subjects of Satan~~ It is a passion I lay the silly one Job: V. 2. "which Lord Bacon says knows no holidays."

- ~~Many~~ of the Remedies for mentioned in the discourse upon the moral faculty apply to them to this description.

‡ ~~Envy~~ Envy & Deep seated diseases of the mind they rarely have but ~~bad~~ few external symptoms. now & then we see one of them in the face, especially when the persons who ~~is envied or hated~~ are afflicted with those diseases meet the

The Passions of Envy and Malice have a most unfriendly influence upon health. The former ~~is~~ acts like a slow poison. It is said by an inspired writer to induce Rottenness in the bones. From its constancy, ~~for it fasts upon~~ it is said by Lord Bacon "to know no holidays". Malice is protracted Revenge. ~~It is a deep seated~~ They are both deeply seated in the human mind. Dr Fizot says he was once consulted by a patient who acknowledged that his disease was induced by his habitual hatred of an enemy. ~~It~~ The symptoms of these two passions when they get possession of the mind are

upon calumny & falsehood - or significant Shrugs of the shoulders; ~~or a~~ tumors - or a short cough at the sight of the person hated - ~~and~~ paleness or a suffusion of the face with red blood. The face in this instance performs the ~~off~~ vicarious office of the Spleen, and exhibits that disease formerly called the "facial apoplexy!" and lastly in some instances an indisposition to pronounce even the name of the person who is the object of ~~the~~ hostility. I know of no physical remedy for ~~this disease~~ passions: they can only be cured by the influence of Religion.

profitably by it during the prevalence of the Plague in Aleppo. —

4 A firm reliance upon the protection of heaven, and a constant reflexion that in ~~so~~ relieving the sick & in saving life we are preparing ourselves for future happiness. —

+ It is deeply seated in the human constitution. Montaigne says he knew and a man of 30 years of age who had no genital Organs, & yet he had strong venereal desires. Dr Nichollis gives us a history of a young man of 18 years of age at his history of a ~~Lunatic~~ child, of the Pesaick falls in New Jersey that had never bathed, from the enormous and disproportionate size of his head, & who was a child in intellectual capacity, who ~~the last~~ discovered extraordinary ~~strong~~ passion for the female sex. — It is remarkable that ~~four~~ idiots are generally possessed of this appetite in a very high degree. — It does not die even in old age — Witness the famous Parr convicted of adultery at near 150 —

Of Lust

This is an appetite, so intimately connected with the passions, & with moral evil, that I shall treat of its excess in this place, altho Dr Cullen has put it in under the Class of Locales disorders. —

This appetite like the passions was implanted in us, for the necessary purpose of propagating the Species, + Its excessive and unlawful gratification constitutes a disease of both the body & mind. — when excessive

This Appetite produces tremor - flushings of the face - frequent & painful priapism indecent — or on a hypocritical chastity of Conversation — or — nocturnal pollutions - & Onanism. It sometimes produces Hypo: and madness. The prior Ultorius is a State of madness from this cause.

For an account of the distinctive effects of this appetite when it breaks forth in the detestable

engaged in ~~doing~~ the same ~~part of the work~~ benevolent work which constitutes a part of the errand of the Son of God into our world. The late Gen[l] Worcester was told by a person who had witnessed or heard of his gallant

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¶2 Excess in drinking often produces an excess in the ven[l] appetite. Hence we find that persons afflicted with the ven[l] disease generally palliate the history of their cases, by informing their physician that they were inflamed by liquor, & that they were led from the tavern to the Brothel, where they caught their disorder. —

† To the influence of stimulating aliment in increasing the ven[l] appetite I have found one exception. The natives of Manilla who live wholly on vegetables are strongly addicted to ven[l] gratifications. But the absence of animal diet is supplied by the Stimulus of the heat of the climate of y[r] Island, and by the constant use of the Betle Nut, a

& the extracts of the letters I formerly read to you.
vice of onanism. I refer you to Dr Tipot.
Tabes-Coxa
- Jaw Seminal weaknesses - Diseases of the bladder.
Tabes - consumption
- Dyspepsia - Hyp: - Vertigo - and Epilepsy have
often been the consequences of it.

The usual causes of the excess of this appetite are 1st Excessive eating, more especially of stimulating aliment. "Fulness of bread" we read was one of the remote causes of the extremity of this vicious indulgence of recorded in the Old Testament.
this appetite among the cities of the plain.
- It is said fish & oysters tend to excite this appetite, only because Fishermen who live on the sea shore have generally large families - But I rather ascribe the fruitfulness of these people to their temperate
and active ~~lazy~~ mode of life. Their labour
~~is~~ is of such a nature as not to debilitate their bodies. +

3 Indolence & a sedentary life. Idleness we find was also this remote cause of the

exposing his life to unnecessary Danger
behaviour at the battle of Lexington,
that he would, not survive his next
battle. "Yes - said he, I shall, - for
it is too great an honor for me to arrive
at, to die for my country" - If such
a sentiment animating a man in the
business of taking away life, how much more
ought to be the feelings of exalted should be
the feelings of a Physician whose business
in scenes of danger, is, to preserve, and
restore life! ——

I mean gentlemen no reflection upon any
body when I add, that I hope no consid-
eration of danger or death will ever induce any of us
to shrink from our duty in during the
prevalence of a mortal Epidemic. The
honor of a Physician shd be dearer to him
than his life, and life preserved by
a desertion of duty is not worth the
having. The words of Sidney in cases

sensuality of the cities of the plain. It is the idleness which is usually connected with a monkish & even a College life (where students live like monks under one roof) that produces so much debauchery among persons of that description. ~~It is~~ But a strong propensity to this appetite extends further, to persons of sedantary occupations such as weavers - the clergy (when they neglect to visit their parishioners) & to persons confined with lameness & the gout. Linnaeus ascribes the propensity to venereal pleasures in female weavers to the motions of their lower limbs.

It was probably upon this acct. that women were forbidden to follow that occupation. ~~It is certain that many~~ The strength of the venereal appetite in gouty patients may be imagined from the case of a woman ~~persons deprived of the use of a limb,~~ owing as much to the excitability produced in their systems by pain & full diet, as

where
~~of~~ Danger & Duty are connected, deserve
to be written in letters of Gold, over
every Physician's door. ∴ Whenever
days that great & good ~~man~~ a Republican
a man is placed in a situation in which
he cannot save his life without doing
a mean thing, it is a proof that God
calls upon him to give up his life".
- This noble sentiment which I
used to ~~do~~ repeat every year in my
lectures upon the practice of Physic, de-
-termined the late Dr. Linnington to re-
-main in the city ~~in~~ Upon the ap-
-pearance of our late Epidemic. ~~This~~
~~death was as honorable~~ Duty &
To the ~~con~~ iderations of honor
which I have mentioned, I shall suggest
one more idea which ought to have great
weight when we are tempted to quit
our posts, and that is ~~by~~ in doing that ~~by~~

by their confinement to a chair or bed.
It is owing to the sedantary life of Hypocond.
patients that they are so frequently afflicted
with strong Veins &c &c for while the
Stomach &
Alimentary Canal - and most other parts
of the body labour under a torpor, - the
genital organs suffer from a preternatu-
=ral excitability. And it appears to be the
evanescent hypotym of Hysteria, & its com-
=muting hymptom with Hypocondriasis &
Lastly - whether it is probably owing to one, or both
these causes, - that it is much
=increased by the preternatural appetite
which is sometimes discovered in Hypocon=
=driac patients &c

4 Thus far the remote causes of anerup
=tr the nerv appetite are plain, but we
Often see it connected with great debility
when this debility from. The constitutions
of the Italians bords upon effeminacy, &

Devoting our patients, we leave an undue proportion of business upon our brethren, who remain behind us, and thereby expose them to fourfold danger

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‡ 4 The Other exciting Cause of the Vent. Appetite are lascivious thots - Obscene Conversation - books - & paints. -

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from fatigue. — Most of the Physicians who fell a sacrifice to this Epidemic ~~was~~ Disproportion of ~~labor~~ labors in the cause of humanity. - while the many thousands who perish by that disorder are daily hastning into oblivion, but we rescue from the memories of the departed members of our profession from the wasting hand of time, and while the bodies of Hutchinson - Pennington - Morris - Johnson - Glentworth - Dodd - Washington

yet no persons are more addicted to ven.l
pleasures. I once attended a young man
in a fever who declared to me that ~~it~~
after his fever left, the presence of the
drew & before he was able
to leave his bed
Chamber maid was painful to him
owing to the vehemence of his venereal
desires. — In this case the excita.t of the ~~syst~~
~~em~~ organs of Generation ~~to~~ sympathized
with the Stomach whose first desires are
often for the most stimulating & improper
aliments. — V ~~Stories~~ Vaux? — Gibbons
Dodson. —

The Remedies for the excess of
this appetite are Matrimony, and
~~a faithful adherence~~ fidelity to the marriage bed. — But
if this connection ~~is~~ be impracticable from
youth, or other circumstances. Then
2 Low diet. ~~joined~~ Dr Stark found his
ven.l desires nearly extinguished by a
diet of Bread & water. They revived upon
a diet of bread & milk, & became very

- Stall - Tahundy - Galston are consigned to ~~their nubiles~~ their native dust, let their names, ~~distress~~ - and the honourable circumstances of their deaths, live for ever in each of our lessons. ——

3 † Plutarch says the priests always avoided salt in their diet because it disposed to venery. - Venus was formed from the Sea - this holds forth the connection of the venereal appetite with the use of salt. — see Ballou - Vol: 3 p: 281

‡ The chase would probably serve the same purpose as long Journies on horseback. The connection between this exercise & chastity is happily illustrated by the poets in the ~~was said to be procured by hunting.~~ character of Diana who lived ~~did~~ by hunting. The Indians owe the weakness of the ven[illegible] appetite to this, among other invigorating causes. —

considerable, by eating 6 or 8 Ounces of roasted Goose every day; with a proporti=
=onable Quantity of bread. +

Labor or constant exercise. Both these increase excitement & diminish the ~~excitability~~ vicious excitability of the System. Hippocrates tells us that the Scythians who lived on horseback, were much affected by impotence. Perhaps the ~~muscles which~~ organs of Generation are rendered weak by this exercise from indirect debility. Long Journies on horseback shd therefore be recommended for the cure of this appetite. I confine riding on horseback to our sex only. I have heard of its producing a contrary effect on women — probably from their different manner of sitting on their Saddles. ±

5 ~~Another~~ The company of chaste & modest women. While Men

live by themselves / says La Bryere / they do not view Washerwomen, or Oyster-wenches as Washer-women or Oyster-wenches, but as Women only. But by mixing with the Sex, they lose the habit of pointing the toe of the foot of Woman with a cap & petticoat. — I have known few young men of bad morals who have early attached themselves to the Society of the Ladies. They not only polish their manners, but even purify their imaginations. —

Are there any medicines which lessen the venl appetite? The Castor Oil derives its name from its being supposed to have this effect, But I rather suppose that it acts only by opening the bowels, & thus taking off the tension from the genital parts of Organs. Camphor has, much used by the monks to restrain venl desires. If it has done service, I should rather

suppose it has by removing Hypochond: Symptoms of which this was one, & to which a nourish life exposes the body. That such a medicine may exist, I ~~have~~ think highly probable, ~~& have therefore no doubt, but~~ I have that there are substances which blunt the appetite for food. That man will deserve the thanks of the world who shall discover such a medicine. The inability of the pious Origen to subdue this appetite led him under the influence of a delusion in religion, to eradicate it by an act of a savage self: mutilation. Perhaps the Cold bath might be useful when the disease of this appetite is from Direct Debility. Close application to business or study of any kind, especially to the mathematicks, is an excellent remedy for the cravings of the venereal appetite. Sir Isaac Newton when conquered this appetite by close applicat: to study, & the late Dr Fothergill by equal

14

8 + not only the constant employement of the Understanding in study & business weakens the venereal appetite, but the dominion of some active passion or pursuit has the same effect.

– The impulsative passion for wars & military glory so common among our northern Indians, is I believe the one cause of the low State of this appetite among them. – This is true tho' the contrary is asserted by Jefferson & Buffon.

– It has been ascribed to their simple & hardy mode of living, but this is not the case, for Surgeons tell us that they feel no diminution of this appetite while they live after the Indian manner in the woods.

9 Dr Boerhaave says a fitt of lust may be removed by exciting a fitt of Laughter. —

10 – a Salivation – to divert excitement.

application to bishops. Both those great & good men lived & died bachelors, and they both declared on their death beds that they never had ~~broken~~ in a single instance violated the 7th Commandment.†

11th The vent: appetite should be restrained by banishing lascivious thots - and ~~flying~~ avoiding ~~from~~ obscene conversation - books - and prints. — There is no antidote to a lascivious thot equal to a sudden sense of the omnipresence - purity - & holiness of the supreme being. — Perhaps the advice of the divine before mentioned to repeat the Lord's prayer when such thots obtrude upon the mind might be used with advantage. A young man of a fair moral & religious character once applied to me with the vent: disease. He had a great respect for religion. He wept bitterly while he related the history of his misfortune, &

12 certain tones in music. Of this there are
~~[illegible]~~ [on the effects of music] — well attested facts in
the records of medicine.

+ female sex is a powerful security ag.
the dominion of this appetite. I knew
a Gentleman in this city who apprised
me that he had gained a complete Vic-
tory over his venereal desires, by
a strict attention to this direction. Such
was his caution in avoiding every thing
that could excite them, that he never
saluted a woman upon any occasion,
— nor even took one of the fair by the hand.
In the consequence of this means
In the course of seven years he apprised
me that he had never violated the
~~[illegible]~~ commandment by an
impure wish or thought. Abstinence
90 to 100 on
I cannot conclude the disease of the
passions without taking notice of a position
diseases of sexual faculties in 1807.
right ~~[illegible]~~ and by tying hands.

& ascribed his defection from Virtue wholly to his having dined in a Company where a long continued lascivious conversation inflamed his imagination, and drove him to that foul commerce which at once contaminated both his soul & his body. — This fact is sufficient to shew us the pernicious influence of Obscene Conversation upon the vene[l] appetite. Obscene Books and prints have a still worse effect upon it. — There is a certain ~~book~~ infamous book which was written on purpose to corrupt a lady on whom every Art of Seduction had been tried to no purpose. — It had the wished effect the Author desired. — I would rather hear that one of my sons took hands with a person infected with a plague, than that he took that or any other book of that kind into his hands with a design to read it. —

12 The avoiding of all dalliance with the

in which they appear to be suspended, or even to act at all: They are in the state of the Understanding is fatuity & the memory in Amnesia. I have seen persons who declared that they could not love nor hate any thing; and that if all their relations were to die before them, they could not feel grief. This is a state of great misery. Bruce felt something like it after his escape from the deserts of Lybia [See extract in Note book] - probably arising from indirect debility from excess of joy -

+ becomes considerable, it stimulates to certain involuntary motions - such as talking or walking in our sleep -

Phantasms

These are false representations of things upon the senses chiefly of seeing & hearing from morbid irritation which occurs in the waking state from a disease of the senses or of the brain - Many persons ~~fo~~ under the influence of these

Dreaming

This disease belongs properly to the mind & body. It ⁽ᵈ⁾ have been considered after the Manias. It is said to be a disease of the Imagination. But it affects all the faculties of the mind & perhaps the Imagᵗⁿ less than any One of them — hence the imagᵗⁿ is often awake and Abroad in a Dream, while every Other power of the mind is wrapᵈ in sleep. —

The proximate cause of Dreams appears to be "unequal or irregular excitement and Action in the ~~brain from unequal~~ Action in the blood vessels of the brain; ⁽ᵃ⁾ when this Action + more or fewer faculties of the mind are affected in a greater according to the greater or less Action of the exciting causes of the ~~in~~ increased Action of the vessels of the brain. These causes are / a hearty supper, or the want of it

impressions fancy they see their friends or
or hear voices calling them by y.
names. Capt Budden - myself. They
are said to be premonitions of death.
- They are precursors of disease, &
thus bring on death, but in modern
times there is nothing preternatural
in them. They are produced by any
impression producing motion in the
brain not related to it. If a man
wants a knife - he asks for a bushel
of wheat - Stone pain in the glands
of penis - Tinnitus aurium - from
convulsion of fibres of ear - suppose
this encreased - it may produce sound
such as the
voice - The voice will be that which
part struck has been used to emit.
is morbid - so of the sense of seeing -
the person or object seen - will such
as the part of the brain when be
p 626.

happen when persons have been in the habit of eating them. —

2 Uneasy position of the body. —

3 Light night caps, or Collars. 4 Hunger.

5 an unusual inclination to go to Stool, or to make water. 6 extended noises & Light. —

& certain impressions upon the body, or certain sounds addressed to the ear. —

It is from the stimulus of a full bladder - noise & light - that we generally dream most in the morning. —

I have heard of a preacher who had so much excitable a brain in sleep, that he sometimes rose from his bed, and went into the Street to preach. A Boy who slept with him one night hearing him talk in his sleep, pricked him gently with a pin. - This impression gave a complexion to his dream & conversation. He immediately cried out "O! how I know what St Paul

5 Dr. Stewart the pedestrian traveller, ~~upon~~ once lived for several years wholly upon vegetables during which time he never had a single dream. —

I have read of two instance of Somnambulism being cured by placing tubs of water in their bed rooms. — American Magazine Vol. 11 p. 511. One of them when walking appeared pale & covered with sweat like a person Dying It shows morbid action in the System. —

meant when he said that he had a thorn in his flesh."

The Remedies for Dreaming - and night walking are

1 Previous labor. Country people who work all day, seldom dream at night. A Surveyor who lately spending a month in the woods assured me that during that whole time he never had a single dream.

2 Avoiding heavy Suppers - & going to bed w: an empty Stomach - also all the other exciting causes.

3 When the dreaming arises from ~~defective~~ watery action in the vessels of the brain - V.S. or purges are proper - when from ~~defect~~ morbid action an Anodyne might probably be given w: advantage.

4 The Incubus w: accompanies the most distressing kind of dreams may be relieved by never sleeping on the back.

the body, as the pains of the mind
and ~~is this~~ those of the body† —

Philosophy has been called the Dominion of Art over matter.† But what must be the name of that science which shall give man a dominion over the mind? Permit me to recommend the Subject ~~of man from last lecture~~ to your investigation. I have only shewn you a new and distant Country. By exploring & cultivating every part of it, you will render it profitable to yourselves; and useful to others. I shall dismiss it by assigning

† Stimulation has been used to produce. It is always a disease, &

5. new species of mania. 1, 3 and 2 wanting. 13. 11 and 1796

With this, we finish the ~~Order of Neurosis~~, ~~or~~ the diseases of the mind. When you recollect the difficulties & novelty of the subjects I have discussed, & how much I was thwarted in my inquiries by authorities in medicine, I hope you will make due allowances for the crude & imperfect state of ~~the Lectures~~ my thots upon this important order of diseases. I shall hereafter endeavour to make them more useful to my pupils.

with this we finish the diseases of the mind.

I now proceed next to the Adynamiæ, or the diseases in which there is an absence of motion - these are Syncope and Asphyxia. I have felt ever since I began them as if I were sailing in a Balloon - for I have been in a region in which I have had no benefit from Drils or compass. The subject is new - but it is extremely interesting. ~~than the diseases of~~

may be cured by the usual remedies which cure morbid action in the brain. It is remarkable that these phantasms seen by one person only, never by two when together: they different, tho' by two at 12 - 1000, & 10000 of our saviours

× remark, & that is - that no part of my theory of the diseases of the mind, or of their remedies, makes it necessary to renounce the ancient doctrine of the immateriality of the mind. I have only contended for all its operations for the dependance of the mind upon impressions on the senses or motion in the body, in the present state of our existence. This opinion does not contradict the idea of the mind possessing independant powers of thought & action when seperated from the body. Whether this be the case or not, is not for me to decide, nor do I feel any inquietude upon

this subject. The principles of
Christianity are in no ways affected
by either of these opinions.
& a future state
— The Doctrine of the Resurrection
are
is equally true, whether we sleep
go to sleep in our graves, or enter
immediately after death into a
world of Spirits, and a State of
happiness or misery. The
interval of time to the perception
of the Spirit, will be exactly
the same.